this was concerned with the sky-earth complex. He said that they had drum beaters and danceresses (padjoge). He said if we wanted to give a party we could call them in.

The bride price is still in use, but evidently it may be omitted if there is an agreement beforehand and the two individuals want to get married. There is evidently much class difference regarding these things. The proper way is supposed to be followed by the uppers. The poor may not be able to do so.

Regarding houses and class rules, the Sulewatang said that there was plenty of non-legitimate use of building styles, but that in the old days stricter regulations were followed. For example, today there are many non-noble people who use the ramp. The Sulewatang tried to point out the falsities in construction saying that these were not proper ramps. Still, I thought, the use of the ramp is so general that it shows a desire on the part of the non-noble to ape noble behavior without reaching a taboo by making it exactly correct. In the village there is said to be plenty of game around such as deer. Deer are hunted with lance and lasso and horse and dog.

I was told that they had never heard of bark cloth.

There are reportedly no smiths in the village but there were some in the village to the north (we went there and saw the smithy, but the smith was not in). They are said to all come from Sidenreng.

Every woman in the village is a weaver and they wear a great deal of spun woven material. For example, the Kepala kampong and others showed us sarongs, all of which were woven by the local women. It is said that there is a loom in every house. The pottery makers are said to be found in one place in the town. There are also many weavers of mats and baskets. But near the town there are not so many. Aside from brick factories (one owned by the Kepala kampong) there is a bread factory.

Goldsmiths are found only in town. This place is evidently too near Watampone to have a roster of artisans and specialists, but in the more remote kampongs such local specialization must exist.

I got into a hard discussion regarding the dividing of children. At first they insisted that it was mainly used or, in fact, only used for slaves, that is, masters divided children. Therefore, this custom was no longer to be observed. However, I forced them to explain more about it and there is evidently something here. But Mohammedan pride is causing a bit of sensitivity, I can see.

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000 Balombaru, September 4, 1949. Fifth day: I got to the kampong a little late, and went through most of the rest of my notes, although I am still not quite finished.

2162 Food and drink: they said that the poor folk might eat much
273 maize at certain times of the year, but that everyone pre-
689 ferred rice all the time. They said they didn't eat horse-meat. Fish is very common, both fresh and dried. Fish, however, is expensive now because rope and cordage for the nets is also expensive. Very few people drink wine, because if they become drunk they are beaten if they use bad language. Thus the very few who like to drink are afraid to do so in the kampong and therefore go to Makassar for such activity.

[276] There is said to be a total lack of opium smokers.

224 Deer are hunted farther away with lances and ropes (for-
411 merly at least). Also, stringed spears were formerly used
857 in war. They had heard about the blow gun but did not know about poison, that is, for the dart tips. This was too long ago. Today they say that the children use a form of blow gun with a cotton wadded dart to kill birds. It is about a meter and a half long. They described devices for scaring birds away from the rice fields. If a ruler is present at a
[541] deer hunt, the deer must be killed in front of a grandstand, as in Bontorio.

351 Fences are built around houses, but the ones I see are
342 mostly flimsy and sparse. As to house construction, I was
764 shown the main post. It was a little to the rear of the other center one. If there is a corpse in the house, it is laid on the side of the house to the rear of the main post (thus in the rear of the house). In regard to the two pavilions said to have been used formerly, one was for the body and the other
513 for guests. They said no more. They knew about the old
682 habit of sticking a spear up through the floor to kill someone and how the folk would sleep on buffalo hides in order to prevent this.

287 Tapa: they know about bark cloth, and said that in the
291 Japanese time they were forced to make it again: Thus the
411 old art is not dead. They said that formerly, and to some
565 extent at present, women wore pants under the sarong. As for the kris, formerly all men carried one, except slaves.

[301] Women's ears are pierced, and this goes for everyone.
304 However, they did know about the European screw habit, and
881 showed me some earrings which were made for them. Girls'
842 ears are pierced at from three to five years, but they say
574 there is no attendant feast. They agreed that girls are cut at from four to eight or more years of age, and this is accompanied by a feast.

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At the time when the people in this area still made their clothes out of foeja /beaten tree bark/, they fetched from this hill the stones from which were made the little hammers (ike) with which the tree bark was flattened. The headman under whose leadership the move had taken place bore the name of Samba-langi, "covering the sky." The village was strong because it was surrounded by three earthen walls. Samba-langi continued to be invoked for a long time by people from Wotoe who brought buffaloes to Lake Posot "Samba-langi, give us health, and do not let the buffaloes die on the way."

Now the story goes that the son of Samba-langi, once when he was bathing in the Kalaena, saw maize leaves and other refuse floating in it. This convinced him that there must be people living upstream. He followed the river upstream and came to the country now known as Saloe-maoge. There he saw a bamboo container hanging on a sugar palm, in which palm wine was collected. The people of Lampenai drank some of the liquid and then placed salt and sugar at the foot of the tree as the price for the enjoyment. After that they returned home.

When Samba-langi learned of the vicissitudes of his son, he ordered him to go back to the land upstream and to try to contact the inhabitants of Saloe-maoge. After they had again placed salt and sugar at the foot of a tree, they hid in the bushes in order to see who came to get these delicacies. Before long there appeared a man who was totally naked and who fled immediately when the coastal inhabitants showed themselves. Nevertheless eventually they managed to establish contact with the man and his fellow tribesmen. Coastal and mountain inhabitants made friends with each other. When the question came up as to who was the younger (inferior) and who the older (superior), the mountain people said to the people from the coast: "Of course you are our superiors, and we shall show you honor, because you wear trousers and a jacket, while we wear only a loincloth."